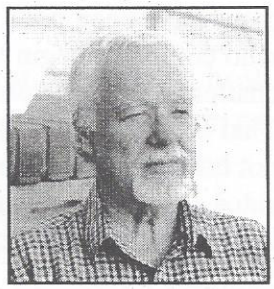
SMITH'S REPORT

On the Holocaust Controversy

N° 122 www.Codoh.com November 2005



Supporting "The Campaign to Decriminalize World War II History"

GERMAR RUDOLF ARRESTED, JAILED IN ILLINOIS

SMITH SPEAKS AT MEXICAN COLLEGE

TEN YEARS AGO THIS MONTH—NOVEMBER 1995

CHILD ARRESTED FOR "MULITIPLICATION DENIAL"

The following two communications dated 22 and 23 October respectively were written by Professor Author Butz and sent via email to a number of individuals. Germar and I talked recently about the likelihood of his having to face a legal issue anytime soon. He appeared to feel relatively confident that he would not. And so it goes.

22 October 2005

Friends: Here is a summary of Germar Rudolf's situation, based on my telephone conversations with him from jail. This is, up to my abilities to transcribe accurately, his account, not mine. He wants it to propagate widely as an e-mail and web postings.

On Oct. 19 Germar and his wife had a marriage interview at the Chicago office of the INS (Immigration and Naturalization Service). It went well and ended with the INS certifying that their marriage was real. As they were about to leave two officers of the INS appeared and claimed that Germar had been sent a letter instructing him to appear at their Chicago office for photographing and fingerprinting, and that he had not complied.

Neither Germar nor his lawyer received such a letter, and they have still not been shown a copy of it. The failure to appear would not in itself, however have brought any drastic action; in fact, the INS had had him photographed and fingerprinted long ago at the FBI office in Huntsville. What exacerbated the situation was that recently the German government had made its second request for his extradition and some clerk at the INS, assuming the matter involved a real criminal case, flagged his file. I commented that that is the charitable interpretation. In any case, Germar was detained and sent to a jail about 50 miles from Chicago.

A 1960 law specified that marriage to a US citizen is a valid basis for an adjustment of status for somebody involved in deportation proceedings, even if the marriage takes place during the proceedings. However since 1999 the government has been trying to act as though the law does not exist and has succeeded in this to some extent, getting a favorable ruling in one federal circuit and adverse rulings in three others (a "circuit" is a geographical sub-division of the US, defined only for purposes of administration of federal law)

The 11th circuit court in Atlanta, which has Germar's case, has not yet ruled on this legal issue. Normally such a situation results in the matter being appealed to the Supreme Court, which is there to resolve contradictory lower court decisions. However subjects in deportation

Continued on next page

cases have been poor people who could not begin to mount a challenge in the Supreme Court. That is why the government has not been challenged on this since 1999. The government knows that it would lose in the Supreme Court.

The 11th circuit court wants to hear this case to its conclusion but the highest levels of the executive branch in Washington, in the Department of Homeland Security and the Department of Justice, have now intervened and taken over the case from the INS. How the matter passed from an anonymous clerk at the INS to the highest levels of the executive branch is unknown. In view of developments this past week the court has, apparently only verbally, given the INS until Oct. 26 to file its arguments on why it should be allowed to take over Germar's case, presumably to deport him forthwith. Germar's lawyers then have until Nov. 2 to file his arguments. The court will probably rule later in November.

The November ruling will be on whether the court's process will remain in place, or the executive branch will take over. Therefore it appears likely that Germar will win in November, as the court has expressed a wish to follow this case all the way to its conclusion. Why would it rule that its own deliberations are unimportant or irrelevant?

Assuming the November ruling is favorable, there is still likely a court hearing around January, which will decide two questions. First, is Germar entitled to political asylum? Second, if Germar is not entitled to political asylum, then is he entitled to an adjustment of status based on his marriage?

I commented on the question of publicity, which Germar is skeptical of but which I believe may be necessary to effectively raise funds in the US. He does not have any name recognition here. Above all, Germar and his lawyers do not want angry denunciation of the INS and/or government. Public demonstrations outside the INS or the court could be fatal.

At present his business operation is shut down and it is not possible to buy books from his website. However the website is still functioning. Germar has arranged for certain others to take over some of the publishing and business operations if he is deported.

The jail Germar is staying in is not an unpleasant place for a jail, and has an atmosphere resembling an army barracks. It has the lowest level of security and there are TV and games for the inmates' amusement, and books for their study. Food is decent. –Arthur R. Butz.

Ingrid Rimland reminds us that "...the story of the 'missing interview' was exactly the stunt pulled with Ernst. Even though we had an original return receipt from the INS that a rescheduled hearing had been requested, it made absolutely no difference. It cost Ernst a 20 year ban on return and endless court cases in three countries on two continents."

23 October 2005

Friends: I have gotten several inquiries from people who wonder what they can do to help Germar Rudolf. With a few exceptions, all they can do is donate money for Germar's legal expenses, and related, if needed. I have not spoken to him specifically on this but I have the impression that his financial resources will cover him through the November court hearings in Atlanta.

If he loses in November, then the whole matter is settled. He will no doubt be deported immediately. Financial contributions would be pointless.

A victory in November would mean only the postponement of the decisive date. In an e-mail message yesterday I explained why this case could end up in the Supreme Court. In that event the legal expenses could be correspondingly supreme. Even an appeals process below the Supreme Court level would be very costly. I don't expect any help from the main "civil rights" organizations.

Of course the government is very well fixed, financially, for such a fight but I also explained yesterday why it might shy away from a lengthy appeals process. My conclusion is that the typical supporter of revisionism can do nothing now but should be ready to open his/her wallet later this year, if asked.

In June Germar made a fundraising effort that was pleasingly successful. That success came despite the fact that he was not really well situated to raise money in the USA. If he

wins in November, and the outlook indicates a need for a good deal more money, then I hope he organizes an effective fundraising effort aimed at the USA.

I hope you will be there for him. Here I am not, of course, speaking to the people who donated last summer, nor to those on the frontlines who have already greatly suffered financially.

Permission to forward this message in its integrity, and post it on the web, is granted.

A.R. Butz

SMITH SPEAKS AT MEXICAN COLLEGE

The work, which for me is to take revisionism to the public square, was on track this month. I gave a talk in Spanish to a philosophy class at the *Universidad de las Californias* in Baja, a private institution. Readership on CODOHWeb reached 294,453 page views during the last 30 days, 37,000 more than the previous month. We have three new contributors to the CODOHWeb Log (Blog) that I started in September. While reviewing *Smith's Report* for November 1995 I rediscovered a simple, very inexpensive, promotional idea for the campus press.

I was asked to speak to an ethics class taught by Professor Lorena Mancilla at *Universidad de las Californias* in Tijuana. When my father used to drive down to Tijuana in the 1920s to gamble at cards it was a small dusty town with dirt streets. Today the population of Tijuana is upwards of two million, and there are state universities and private colleges all over the place.

The issue Professor Mancilla's class is addressing at this time is "la conciencia historica." I had never entertained the thought of giving a talk on "historical consciousness." Nevertheless, I said sure, I'd be glad to take a run at it. I'd work revisionism in there someplace, and the struggle of the professorial class to suppress revisionist arguments regarding the gas-chamber stories.

When I got back to the house I looked up "historical consciousness" on the Internet. In a moment or so Google produced 215,000 references to the matter. On the Website for The Center for the Study of Historical Consciousness at the University of British Columbia I found that while the term "historical consciousness" is a relatively unfamiliar term in North America, the field is well established in Europe.

The study of historical consciousness is distinct from both historical research and historiographic research. When we study history, we are looking at the past. When we study historical consciousness we are studying how people ***look*** at the past. The study of historical consciousness differs, as well, from historiography, which examines how historians look at the past.

"Historical consciousness can thus be defined as individual and collective understandings of the past, the cognitive and cultural factors which shape those understandings, as well as the relations of historical understandings to those of the present and the future."

In this "multicultural, globalizing, regionalized, gender-conscious 21st century," researching and writing about how, looking back, we view an Abraham Lincoln or an Adolf Hitler today, is an exercise in developing a "historical consciousness."

A couple days later Professor Mancilla sent me a short paper written by Jaume Aymar Ragolta, a well-known Spanish academic. His paper addresses the issue of whether or not historical consciousness can exist at all with regard to "truth." It was clear from the beginning that the Spaniard does not believe it can. And it was clear from the first that I do not believe it can either.

Professor Ragolta argues that nobody can be conscious of something that he has not lived. The human being can only be conscious of his own personal history, and even that, only after "reaching a certain age and with much reflection." We must keep in mind that "the group is nothing more than

the sum of individuals, and that the sum of the personal consciousness of many is not any kind of omniscient super consciousness." That in the end, historical consciousness is an aggregation of "old memories of old people."

Those who affirm the existence of a historical consciousness more concrete than this frame of reference want to "remove themselves from time and space, an act of arrogance." One result of the pretence to historical consciousness are the expressions "we" and "you" used unequivocally to speak of our remote ancestors, as if those who exist now can participate in any way in what the dead thought, said, or did. As if there were "some kind of national and immortal soul on top of the contingencies of our temporary and perishable existence."

Jaume Aymar Ragolta argues that it is unavoidable that any given group will indeed "have" a historical consciousness, and that it will grow. That it is right for historians to "purify" it with rigorous approximation from original sources and adequate interdisciplinary studies. But always with the understanding that "we are not conscious of something that we did not live and therefore we cannot feel remorse or boastful about anything" in our historical consciousness.

Thinking about how I would go about putting together a talk over the next couple nights for my friend's ethics class, a number of interesting issues floated up to the surface of the brain. Ragolta's assertion that as individuals today we must not feel remorse or boastful about anything in our historical consciousness. I had never looked at the matter from quite that perspective. But it made sense to me.

Thought recalled how when I was doing radio the issue would come up that a caller-in, maybe the host, would say that he was "proud to be an American," with the implicit challenge for me to declare the same. I never did it. I would respond that while I feel lucky to be an American, I do not feel pride in it. I took no part in what was "great" in the founding of the nation, and it would be vulgar of me to be boastful about what was done by others. I do feel "remorse" over much of what has been done in the name of "America," but I feel remorse over what was done in the name of many other nations.

I believe that Ragolta used "remorse" in his paper where he should have used "guilt." While I feel remorse about human actions generally, I feel no guilt whatever over what has been done by those who govern the nation, or betray our culture. This suggests that I am not especially engaged in integrating myself into the historical consciousness of the United States of America, past or present. I do recognize the fact that I feel lucky to have been born in America rather than Uganda, say, or New Guinea.

Without having the specific concept of "historical consciousness" in my head, I wrote about this issue in SR 120, in the draft for chapter four of the manuscript I am working on, "Adolf Hitler and Me." I reported where Hitler wrote that as a very young teenager, "I learned to understand and grasp the true meaning of history."

I was dismayed by this assertion, arguing that history cannot be "grasped" or "understood" either one because "we do not know what it is ... where it came from ... or where it's going." In short, I made the same argument about Hitler's "historical consciousness" that I found the Spaniard making now about *la conciencia historica*, even using a similar language.

To make my point with my ethics class I would note that I go father than Jaume Aymar Ragolta. He believes that we can know ourselves after we reach a certain age, after reflecting with much care and seriousness on the matter. That is, that with respect to our own lives we can develop a truthful historical consciousness. I don't believe it.

The idea that I can "remember" what I did ten years ago, last year, yesterday, this morning, is false on the face of it. I remember only the tiniest patches of what has happened since I woke up this morning. Nearly all the thoughts that drifted in and out of the brain, have disappeared from it entirely. The details of the images that the eyes gazed upon this morning are "out of sight." The feelings and small passions that have passed through my heart these last hours have largely left the way they came, unbidden, and with no farewell. Of all that complication, I retain only the tiniest fraction.

I agree with Ragolta that we all "have" a historical consciousness, individually and as a people, and that we should try to get it as right as we can. So, historical consciousness, yes. Historical consciousness as "truth?" Impossible.

During the talk I reflected on how we all know that in English "history" is made up of two words: "his" and "story." That's what history is. A story created via documents but primarily by anecdote, collected and destroyed both, by the talented and influential residing among us. The family story, the story of community, tribe, nation, people, race. I do not know the history of my own family. Its roots go back to the beginning of man, and beyond. How can we know the real story, the "truth," of our history?

Of course, any particular story might have more or less truth in it. It can be argued that every story has some truth in it. The historian who works with historical consciousness wants to approximate the truth as best he can. Because the truth of the past is lost in the past, he will create the most truthful story he can. We can't ask more of him. The creation of a historical consciousness, then, is a work of art.

The problems faced by the historian who works to create a historical consciousness for his people are not very different than those faced by any other creative artist. Those who paint, who write novels, produce movies. Each art form has its own puzzles (Mexicans call puzzles "head breakers"), it's own challenges.

The artist oftentimes has to wait for those who follow him, those who are not artists but who have a facility for judging the art of others, or its absence, to know the value of his own artistic creation. Among those who judge the creations of the historians today is a small band of men and women we call revisionists. Their work is not to create a new historical consciousness, but to judge the particulars of the artful creation that dominates our culture today.

To attempt to create, the historical consciousness of your own people is to try to discover its own particular "beauty," one or more particular forms that can be loved by the people for whom you have created it. If you can't find such a form amongst your own people, one that they recognize as representing their own yearnings for beauty and significance, your art will not last, and your folk will not last—as your folk. They will not recognize their own unique beauty and significance, and they will disappear into the sea of humankind to recognize some other (equally untruthful and unlovable) "historical consciousness." This is the fear of those who are addicted to "historical consciousness."

The irony of the artist's work, including that of the historian—that most artful of story tellers—is that his desire to create what is unique, truthful, and beautiful can't be realized because he can never understand the whole story, the real story. Recalling how Jaume Aymar Ragolta has it, it is immodest to be "boastful" about the accomplishments of others which reside primarily in the "old memories of old men."

I ended the talk suggesting that we are obligated to ask ourselves what the value is in creating a historical consciousness if this art form allows Americans, for example, to participate in the genocidal destruction of entire cultures, the enslavement of others based on their weaknesses and mere availability, endless wars against foreign countries that have not attacked us, and the intentional killing of hundreds of thousands of innocent, unarmed civilians for what our "historical consciousness" informs us is a "greater good."

I suggested that it might be best for our artists, including our academic story tellers, to clean their slates. To start over. To stay away from the ideal of a historical consciousness, and to "be here now," to quote one of my favorite Jewish Hindus (Baba Ram Dass).

The beauty of our story is either here now, or it is not here. We can choose to live in the opaque memories of old men, or we can look for the beauty of the story that is here now, one that can be loved by ourselves, and that loved as well by those whom we have allowed ourselves to picture as ugly and who have come to hate us so.

The talk went relatively well, seeing that it was more or less an off-the-cuff event. When we called it a day nearly every one in the class came up to my little table and picked up my card and a copy of our booklet, The Campaign to Decriminalize WWII History.

Page views on CODOHWeb continue to increase. It's possible that some small portion of those have come under the eyes of those students of philosophy at *Universidad de las Californias* in Baja.

The Revisionist Forum

Holocaust Revisionism Discussion

http://www.yourforum.org/revforum/search.php

Here are some of the top subjects being discussed on The Revisionist Forum.

--World War II Aerial Reconnaissance
--The Ever-Diminishing Numbers of Jewish Dead at Auschwitz.
--Dr. Michael Shermer, Professional Skeptic...Almost
--Altered WWII Aerial Photos The "Smoking Guns"
--What Happened to the Dutch Jews?
--Sir Martin Gilbert's Poetic License
--Slam Dunk: 'No Holes, no Holocaust.'
--Typical Nizkor Phony 'Holocaust' Photo
--Baron Tells us About Michael Shermer and the anti-revisionists.
--Green, Mathis Refuted ./.Cyanide: Lice, Humans and More.

Child Arrested For "Multiplication Denial"

Anti-Defamation League Sees New Form of Jew-Hatred in Numeric Disease

Michael K. Smith

(Hebron) A high school student in this West Bank town has been arrested for "multiplication denial" after repeatedly insisting that a negative number multiplied by another negative number yields a negative product. A world-wide consensus of mathematicians determined long ago that two negative numbers multiplied together produces a POSITIVE product.

"But it's obvious," said the 14-year-old student, Rihab Hanafi, as she was led away in chains by Uzi-toting guards. "Multiplication magnifies; therefore two negative numbers multiplied together necessarily produces a MORE NEGATIVE product."

Hanafi's repeating her false claims over and over and refusing to instantly accept the word of others gave her away as a died-in-the-wool Denier right off the bat. "This kind of superficially plausible reasoning is characteristic of Holocaust Deniers, to which Mathematics Denial is obviously related," said Abraham Foxman, Director of the Anti-Defamation League. "But the underlying motive is obviously hatred for truth and hatred for Jews, the principal bearers of truth."

According to the Anti-Defamation League, Hanafi's antics are just the latest in a series of anti-math atrocities that are making the world a perilous place for number theorists. Last year, a Belgian neo-Nazi announced he had discovered a new whole number that he claimed belonged between 3 and 4. He was arrested for trivializing the integers. A short time later a Palestinian detainee claimed that Israel's policy of reserving 92% of the land for the Jewish people made it mathematically impossible to achieve equality with the Palestinians. He is now serving a ten-year sentence for denying the decimals.

Given the growing threat to objective numerical truth, Rihab Hanafi has been placed in solitary confinement and her website arguing her case has been removed from the World Wide Web. ADL officials stated yesterday that thousands of innocent victims around the world have been led astray by her multiplication deviance over the years. The Hanafi family lawyer responded that if Enron can proceed on the basis that a negative plus a negative is a positive then there is no reason his client can't bring "creative accounting" to the multiplication tables. He will soon be charged with numerical anti-Semitism.

Auschwitz survivor Elie Wiesel, reached for comment at an international conference on Peace Through Guilt, said that the negative numbers fiasco highlights the terrifying fragility of quantitative truth.

"Numbers are the foundation of civilization. Once we allow them to be questioned, only disaster can ensue. If Mathematics Denial is left unchecked, buildings will fall, bridges collapse, cities grind to a halt. Just think where we would be if Einstein had deliberately miscalculated e=mc2. World War II might never have ended."

Asked for an estimation of how serious the current situation is, Mr. Wiesel replied: "Today negative numbers, tomorrow the extinction of world Jewry. Never again."

A spokesman for the Simon Wiesenthal Center, which has spent years tracking down Nazi war criminals that escaped Allied prosecution at Nuremberg, added his opinion that, "Denying the properties of negative numbers is no different than denying that six million Jews died in the Holocaust. Next thing you know Deniers will argue that Hitler ADDED six million Jews to Europe with his death camps. Obviously, skepticism in any form is but a first step towards a repetition of the Holocaust."

[Michael K. Smith is the author of "Portraits of Empire," "The Madness of King George" (illustrations by Matt Wuerker), and "Rise To Empire" (forthcoming), all with Common Courage Press.]

[Bradley R. Smith, editor of *Smith's Report*, is inappropriately drawn to this sort of thing.]

SMITH'S REPORT, TEN YEARS AGO THIS MONTH

The November 1995 issue of Smith's Report (Number 28) headlined stories about how the videotape "David Cole Interviews Dr. Franciszek Piper" had gotten the attention of foreign leaders, the new CODOH ad that was appearing in Campus papers, how The New Yorker Magazine had asked to see an excerpt from the work-in-progress *Break His Bones*, and how the Simon Wiesenthal Center had begun to acknowledge the seriousness of revisionist arguments.

The foreign leaders who thanked us approvingly for having received the Cole video included Vytautas Landsbergis, President of Lithuania, and Zsolt Rabai, Foreign Policy Advisor to the President, Budapest [Hungary]. Now we have "David Cole Interviews Dr. Franciszek Piper" online on CODOHWeb and anyone can view it free via their computer. Ten years ago, this was not yet an option for me—or any of us.

I had forgotten that an editor with The New Yorker Magazine asked to see an excerpt from the far-from-finished (then) ***Break His Bones***. I don't recall how the editor contacted me or who he was. In any event, he rejected the work, and after years of rejections I decided to hell with it and stopped submitting my work to the commercial press, a frustrated error of judgment on my part.

The significance of the Simon Wiesenthal Center posting 13 revisionist questions (of their own choosing) on their new Web site was that until then the Industry had refused to address revisionist questions publicly. We thought that something might come of it, but of course they asked the questions, and they invented the answers, so nothing came of it.

As I reread issue 28 of Smith's Report for the first time in close to ten years, the story that caught my attention was headlined "New CODOH Ad Appearing in Student Newspapers."

"This is the one!" I wrote. "A concept that would have been impossible to develop even a few months ago [i.e.: before CODOH-Web]. An advertisement appearing in college newspapers that is tied directly to the Campus Project on the World Wide Web. An ad that is small, inexpensive, difficult to refuse, and offers a generous slice of important information to students, faculty and everyone else—*free!*"

The above intro is followed by a 2,000-plus word story about where I was and what I was doing the afternoon when this brilliant idea occurred to me. Drinking beer in downtown Visalia and reading The London Review of books is a small part of it. (*If you want to read the entire story, and it's amusing and not a complete waste of time, drop me a line and I'll send you Issue 28 of* Smith's Report.)

The idea turned on the fact that we were just setting up CODOH-Web and this was the first idea I had that would tie in advertisements in student newspapers down here in the dirt world with that other world up there in the cosmos on the Internet. Ten years ago! That's where we were. That evening when I got back to the house I sat down and wrote the ad. There wasn't much to it. It wasn't the text. It was the concept. It was small, inexpensive, direct, new, and led the reader to CODOHWeb itself. Here is what I wrote.

46 UNANSWERED QUSTIONS
ABOUT THE GERMAN GAS CHAMBERS

FREE on the World Wide Web
(http://www.valleynet.com-brsmith)
To order by mail send $3 to
"CODOH"
PO Box 3267 Visalia CA 93278

During the previous four/five years I had gained an immense amount of publicity for revisionism via the campus press, the mainline press, radio and television, by running large, sometimes full-page essay-advertisements in campus papers.

Now, with the help of very imaginative and capable volunteers—I would never (never) had been able to do it without them—I was setting up CODOH-Web, which would soon become the primary portal for Holocaust Revisionism on the Internet. We—revisionism itself—were on a roll. Soon we would be all over the Internet. We're still there. Where we are not, which is where I was then, is down in the dirt world.

During the four years prior to November 1995 I had spent thousands, in all several tens of thousands of dollars buying space in campus newspapers. Supporters had paid for most of it, but not all of it, and I was going into debt using credit cards. I thought that the immense controversy I was creating on campus and in the mainline press, again and again, would translate into support from the campus world itself.

In November '95 it was beginning to get through to me that I might be wrong. A dim light of danger began flickering in the back of the brain. The fact of the matter is that I was, indeed, wrong. I could not stop doing the work, but I had to cut back on expenses. I had to find a less expensive way to go on creating the revisionist story. Small, inexpensive ads connecting the story to the immense number of revisionist documents and arguments on the World Wide Web was a new trick for revisionists. No one had done it. I would do it. Two years later I was $60,000 in debt, forced to file bankruptcy, to leave the States, and set up house in Mexico. And so it goes.

The other day when I saw this little ad in issue 28 of *Smith's Report*, it caught my attention in a way that I would not have expected it to. Again, not the ad itself, but the concept. Two things occurred to me. I would write a new, very simple ad, move from the gas-chamber angle to the issue of academic freedom. And I would run it in a student newspaper only on the specific day when there was to be a lecture dealing specifically with the Holocaust story, or with censorship of any kind.

It is the most inexpensive and most "targeted" idea for running ads in student newspapers that I have ever come up with. Being able to "target" an audience is a core issue for "direct marketing," the selling of product, or an idea.

The first issue to consider is that of identifying upcoming lectures on college campuses addressing the Holocaust story or any story on censorship. If there is a lecture scheduled in your neck of the woods on any kind of "censorship," on the "Holocaust," or "denial," we would run the ad in the student newspaper on that campus, on that day, the day the lecture is to be given. One time. One day.

Academic Freedom
It's either there for all of us, or it's not there.
Committee for Open Debate
on the Holocaust
www.codoh.com

This is a somewhat reduced image of a one-inch, two column wide ad.

You may think that this is too little, and too simple, to create a story. I'm betting that it could. The issue of "academic freedom" coupled with "Committee for Open Debate on the Holocaust" is dynamite. The ad can be as little two-column inches (as in the above illustration), or it can be larger. It can be whatever size you prefer, whatever size you would want to pay for. Costs would run from $7 to $15 per column inch. If you think it would be worth it to you, we could increase the size of the ad. The one day the lecture is given.

As recently as six months ago I could not have used Committee for Open Debate on the Holocaust in outreach work. CODOHWeb was off-line. But it's back, we're doing fine, and we remain a portal to all other revisionist Web sites as well. Every student and every professor on every campus who sees this simple, highly targeted ad, can easily get to www.codoh.com . They all are "online" these days. Not like it was ten years ago.

Let me hear from you. I have to be very careful to not accumulate a work load that I am incapable of carrying alone.

I still have copies of the 20-page, 8.5 x 11 booklet that introduces "The Campaign to Decriminalize World War II History." If you have not seen this booklet, drop me a line and I'll send you a copy. If you want to distribute it, I'll send you at no charge. Word of mouth!

BREAK HIS BONES.

Five copies of *Bones* for $20. Ten copies for $40. Or a case of 36 for $126. Remember, each copy of *Bones* will be accompanied with the English translation of Robert Faurisson's 4,600-word presentation to the French edition, a copy of The Campaign to Decriminalize WWII, plus a press release that you can include with those copies you send to media.

I want to thank the people here who are doing the work on CODOHWeb, who I cannot identify publicly, and those among you who continue to support my work.

Bradley

Smith's Report
Is published by
Bradley R. Smith

For your contribution of $39 you will receive 12 issues of ***Smith's Report.***
In Canado and Mexico--$45
Overseas--$49

All correspondence & checks to:

Bradley R. Smith
Post Office Box 439016
San Ysidro, CA 92143

Telephone: 619 203 3151
Voice: 1 619 685 2163
T & F: Baja, Mexico
011 52 661 61 23984
Email: **bradley@telnor.net**

On the Web:
www.Codoh.com
www.OutlawHistory.com